built up within us, which puts forward a fine psychic
clement in our natural being: but this finer factor
in our normal make-up is not yet dominant and has
only a limited action. Our soul is not the overt
guide and master of "our thought and acts; it has to
rely on the mental, vital, physical instruments for
self-expression and is constantly overpowered by our
mind and life-force: but if once it can succeed in
remaining in constant communion with its own
larger occult reality,—and this can only happen
when we go deep into our subliminal parts,—it is
no longer dependent, it can become powerful and
sovereign, armed with an intrinsic spiritual
perception of the truth of things and a spontaneous
discernment which separates that truth from the
falsehood of the Ignorance and Inconscience,
distinguishes the divine and the undivine in the
manifestation and so can be the luminous leader of
our other parts of nature. **It** is indeed when
this happens that there can be the turning-point
towards an integral transformation and an integral
knowledge.

These are the dynamic functionings and
pragmatic values of the subliminal cognition; but

what concerns us in our present inquiry is to learn
from its way of action the exact character of this
deeper and larger cognition and how it is related to
true knowledge. **Its** main character is a knowledge
by the direct contact of consciousness with its object
or of consciousness with other consciousness; but in
the end we discover that this power is an outcome